

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## GOD'S MEANING Deliverance From Judgment

By REV. WM. G. COLTMAN, D.D.  
Pastor, Highland Park Baptist Church, Detroit, Michigan

"God meant it for good." (Genesis 50:20)

These five words open up a wide field for thought and reflection. They set forth the philosophy of a man who had learned to think with God and could look beyond the passing circumstance to divine reality. Only those who know God talk like this.

"God meant it." To be able to read the meaning of God in the events of life is a magnificent attainment. Very few seem able to do so. Possibly few things are more trying and disconcerting than to be misunderstood; to have our intentions and actions misconstrued; to mean one thing and have someone think you mean another. Yet this is being done every day between man and man, and it is being commonly done with God. Many years ago a woman, as she passed out of church, said to me, "Why do you always turn your back when I come near?" I tried to assure her that I had no such thought or intention, in fact never dreamed of such a thing, but to her it seemed real. She thought I had some reason behind this attitude. Some folks

fancy God's back is always turned to them. They do not know or understand Him. Any act or circumstance may be interpreted in more than one way, depending upon the interpreter. It is quite common, in the presence of some troublesome experience, some accident or misfortune, for the soul to cry out, "What has God against me?" How often I have heard words like these in hours of agony and pain! The immediate interpretation of the sufferer is that God is against him. This, of course, is because of a consciousness of sinfulness and utter unworthiness in the sight of God. We are prone to look through colored glasses — glasses colored by our own transgressions. So often we misinterpret God and misunderstand His ways. We do not get His meaning. I wonder how He feels? There are few, if any, who are more widely misunderstood than God. The words of our text are the words of an enlightened soul. "God meant it for good."

Let us try to grasp the world of meaning wrapped up in these words.

### I. GOD'S MEANINGS HAVE ONE GREAT OBJECT

This object is our "good" — "God meant it for good." God is a GOOD God. I wonder how many of us really believe it? Few words in our English language are more carelessly or thoughtlessly used. This adjective "good" has a wide variety of application. We hear the mother call to her boy as he leaves the house, "Now be a good boy." We wonder what definite picture this word paints for the lad? It is a word quite frequently used at funerals. Folks are heard to remark, "She was a good woman," or "He was a good man," and I have heard this word used of folks whose conduct before their death was anything but good. Death in the minds of the friends had worked a wonderful transformation; it had put a halo on the brow of the deceased. This word is so widely and generally used by people as to lose real significance. I am reminded of the story of the colored man who said, "Ah knows

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Dr. Wm. G. Coltman

## COMFORT FOR MOTHER OF A SLAIN SOLDIER

By EVANGELIST JOHN R. RICE

A Mother Whose Hero Son Died At Cassino Read "BIBLE FACTS ABOUT HEAVEN." Comforted, She Wrote The Author. Here Are Her Letter And His Answer

There is so much heartache in the world today that every Christian ought to feel the burden and grief about us and help to share it and alleviate it, whenever possible. Thank God there is comfort for the troubled.

In Mishawaka, Indiana, lives a mother who lost a noble son in the battle at Cassino, Italy, on January 28. She corresponded with some department of Moody Bible Institute in Chicago and they sent her my book, "BIBLE FACTS ABOUT HEAVEN." Comforted, she wrote to me. Hoping that her good letter and my reply will be a comfort to others, I reproduce it here.

The Bereaved Mother's Letter  
"Rev. John R. Rice.  
"Dear Friend:

"You never heard of me before but you are indeed my friend, more than you can possibly know."

"We lost our only boy, our only child, in Italy, and we were stunned and dazed and hopeless, although we were Christians."

"But Moody's in Chicago sent us your book, 'Bible Facts About Heaven,' and it has done us worlds of good."

"Our boy was so big and strong and good and altogether wonderful, and it is very very hard to make one's self realize that he cannot come home and that we shall never see his precious face again in this world, but if we can rest upon the promises in your book, which you have taken and interpreted from the Bible, then we can

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By EVANGELIST JOE HENRY HANKINS, D.D.  
Route 3, Pine Bluff, Arkansas

(Sermon preached October 3, 1943, at Claim Street Baptist Church, Aurora, Illinois. Stenographically reported for The Sword of the Lord)

"And the Lord saith unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." (Genesis 7:1)

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrew 11:7)

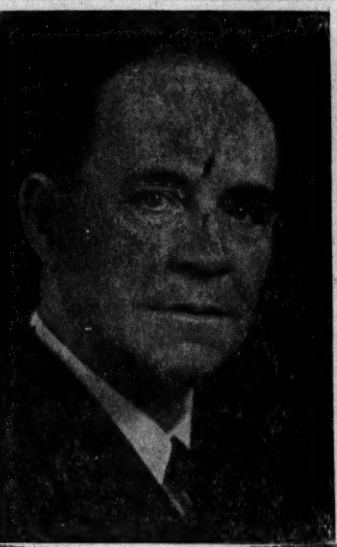
Noah's ark is a type of Christ, and the flood is a type of judgment. Not only is it a type of judgment but it was God's judgment upon the sin of that age, and is a type of the final judgment of God that shall close this age in which we live. For sin means judgment every time. Do not deceive yourself; and do not let the devil deceive you: there is no such thing as sin escaping judgment. God said, "Every work will be brought into judgment." And my only chance of deliverance from judgment is that my sins are charged to Jesus Christ and judgment for them fall upon Him on the cross as He bore my sins there. There is no such thing as sin escaping judgment.

### I. The Ark Was God's Provision for a Condemned World

There are a number of ways in which the ark is a type of Christ; but I want to mention just a few outstanding ways tonight. First, it was God's provision for a con-

demned world. God said to Noah, "The end of all flesh has come before me," and the sentence of death was passed then and there upon the whole world. This is also a condemned world in which you and I live. We hear a great deal on the part of some groups of Christians about saving the world; and with many missionary programs the idea is to win the world to Christ. Now God has never promised that we will win the world to Christ. On the other hand, God has told us plainly that judgment awaits this world and that it is under the condemnation of God right now. "In Adam all died and in Christ shall all be made alive." The sentence of death is upon all flesh and instead of saving the world, this age will close as others have, with judgment. We are waiting, said Paul, for the coming of Christ who "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thes. 1:7-8).

The hardest thing I have in my ministry is to get people to believe that God meant what He said, when He tells us that this world



Dr. Joe Henry Hankins

is lost — to get Christian people to believe it, to say nothing of the unsaved. If I could get unsaved people who hear me preach, to face the fact that the Bible says they are lost, just to face the fact that they are really and truly lost, and that they do not have a hope in this world, they would be saved. The reason people are not saved is because they absolutely refuse to admit to themselves that they are lost. When you get a fellow to face the fact that he is lost, when he looks that awful truth right squarely in the face, I tell you, he is not far from the kingdom of

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## COMING: "THE RUIN OF A CHRISTIAN"

New Book By Evangelist John R. Rice Rebukes, Reproves, and Exhorts Children of God; Should Bring Great Revival Among Christians

Paul, by divine inspiration, commanded Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (II Tim. 4:2). Preachers, then, have a God-appointed ministry in rebuking sin among Christians, in arousing Christians and exhorting them and stirring Christians to revival. Preachers should not simply preach an abstract gospel but they are commanded to apply gospel truths to their hearers in such fashion as to grow great Christians.

The editor of The Sword of the Lord, Dr. John R. Rice, has been specially used of God in arousing Christians to live a separated life, and to win souls. His book "What Is Wrong With the Movies?" has already gone to twelve printings, and pamphlets on the dance, on tobacco and on the lodges have had a wide-spread and increasing ministry of blessing to Christians. But he has never put in book form most of the messages which he continually uses in revival campaigns, to arouse Christians, to bring them to live a separated life, changing indifferent, lukewarm, nominal Christians into fervent, praying, Bible reading, soul-winning Christians with a holy life and a godly zeal. Now at last these messages of rebuke and reproof and exhortation to Christians are being put in book form.

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## MOVIES ARE STILL BAD!

By The Editor

"You are all behind the times. The movies have now been cleaned up. They are reformed. Maybe they were bad when you wrote your book, 'What Is Wrong With the Movies,' but that book is now out-of-date. Now the movies are carefully censored, the Catholic 'League of Decency' and other moral agencies see that the high moral standard is maintained in the movies. You are simply an old fogey and out of date and talking about something you don't know anything about, when you say that the movies today are bad!"

So a theater owner told me the other day.

In 1938 I wrote a book, "What Is Wrong With the Movies." There are 117 pages, ten chapters. It has already been printed in twelve large printings, and a representative of the publisher told me that it still sells about two to one more than the next most popular book about the movies. And now I was told by a theater owner that this book was out of date, that the movies have reformed, and that now Christian people ought to attend the movies as the greatest medium of enlightenment, education and entertainment of this age, and the greatest power for good.

The man who challenged me is a converted man, he solemnly insists. His father was a Baptist preacher. He is a deacon in his local Baptist church. He teaches the men's Bible class in the Sun-

day School. He gives a tithe of his income, he told me. His son has surrendered to the ministry and expects to attend a Christian college in the fall, preparing to preach.

Some shows are still bad, said this theater owner, but he carefully picks his. He has broken his contract with one movie producer, and says he carefully selects his pictures and gets only good ones. He was indignant when the Baptist pastor refused to accept free tickets to his theater. After I referred to movies in a sermon, he urged the two local pastors cooperating in the revival campaign, the visiting pastor who is song leader in the services, and myself, to come and see the current picture at his theater in a special showing in mid-afternoon. He said it was a good picture, one he had specially selected, and a fair average of the high class pictures that he regularly runs. So, accompanied by two pastors and the young ministerial student, son of the owner, I went to the theater, and saw the film in a private showing. I was determined to see if the movies have reformed. I felt I owed it to this Baptist deacon and the Christians influenced by him to attend the movies, to carefully and critically, but sympathetically, check up on the picture he was showing. As a result, I found that the very best of the movies are still bad, that the

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## MOVIES ARE STILL BAD!

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weight of their influence is constantly immoral and unChristian, and that Christians ought to leave them absolutely alone.

### The Picture

The picture was "A Guy Named Joe." Spencer Tracy, famous movie star, was the hero, in the Army Air Force. Irene Dunne, Esther Williams, Lionel Barrymore, and other famous stars were in the cast. The play was certainly representative. It passed all the censors. It is supposedly one of the most moral of the recent films.

### What Was Wrong With It?

Any man with an unbiased moral and spiritual perception could see the following things radically wrong with this film.

1. *Drinking played a great part in the picture.* There was drinking in nearly every scene. The hero drank, his best friend drank. The bomber pilot drank with his commanding officer. The women drank as well as the men. The impression that any teen-age boy or girl would normally get from the picture is that all the people who really matter in the world drink every day, and that it is the normal thing for people to do. In one scene after the hero has died and his spirit is pictured as observing another young officer he has assigned to help with his spirit influence, the hero's spirit sneers when the young flier drinks ginger ale instead of whiskey! Anyone who does not drink whiskey is a sissy, the picture implies.

2. *There was dancing of the most abandoned kind in the picture.* It was by the hero and the heroine, principally. It was in a public barroom. Body was held tight against body. Part of the time they danced with both her arms tight around his neck, part of the time with both of his arms tight around her waist. The hero and the heroine kissed repeatedly on this public dance floor. And such lewd, suggestive dancing, by the hero and heroine, was pictured as the most natural and taken-for-granted thing. The young man or woman seeing such a picture would naturally feel that all the heroes, all the beautiful and distinguished women, all the people in best society dance, and do it in the most abandoned manner, and that it is all right to dance in a public barroom or dance hall. And, mind you, this is "one of the best pictures," in a theater owned by a Baptist deacon.

3. *There was much love-making, hugging, kissing, fondling.* The same woman hugged and kissed repeatedly three different men. She had not yet married any of them. One was a married man, and to the other two successively she was engaged. But such love-making on the part of young people, without any restraint, without any conventional safeguards, without any chaperonage, is deadly dangerous. Long scenes, minute after minute, of love-making, kissing, hugging, fondling, on the screen, are certain to arouse youngsters who see such scenes. In my book, "What Is Wrong With The Movies," I quote the testimony of a large group of fallen girls who were interviewed by college professors doing research under the Payne Foundation. One of these poor fallen girls, 16 years old, a sex delinquent, says, "When I see a fellow and a girl in a passionate love scene, such as 'The Pagen,' I have a hot feeling go through me and I want to do everything bad. When a girl really loves a fellow and he takes her to his house and makes her stay there with him, she gives in to his wants like in 'The Modern Maidens.'" Another girl, speaking on the same subject of the effect of passionate love scenes, says,

"The movies that excite me and make me fall into my lover's arms are passionate or love plays. They give you just what you are craving for: love." A fourteen-year-old girl, who was also a sex delinquent and in a home for delinquent girls, wrote, "After I have seen a romantic love scene, I feel as though I couldn't have just one fellow love me, but I would like about five." In a state training school for delinquent girls, 121 out of 252, that is, practically half of them, declared that they felt like having a man make love to them after they had seen a passionate love picture, according to the survey by these college professors, and quoted by Dr. James Henry Forman, former editor of the *Literary Digest*. So all that hugging and kissing and fondling, minute after minute of it, and the dancing scenes, and the scene where the heroine goes to sleep with her head in her lover's lap, are bound to have the disastrous effect indicated by these poor fallen girls, fourteen and sixteen years old. Such scenes arouse sex desire, a desire to be petted and carressed. They also leave the impression on young people that such actions are normal and proper, and that petting among young people, and even among young people not engaged, is legitimate and proper. This picture is disastrous. I certainly would not want my own children to see it.

4. *The picture deals with the hereafter in a way that denies all the Bible teaches on the subject.* The hero dies sinking a German aircraft carrier, and in the world of spirits he finds that he is to be something of a guardian angel to other fliers. He reports and gets orders in a kind of heaven, and then, as an invisible spirit, goes around to suggest to other people the best way out. The hero, that drinking, sensual man, is pictured as getting to whatever heaven there is without conversion. There in the other world he is still jealous. He teaches one cadet how to lie, saying to a girl, "You remind me of my sister," though he had no sister. The spirit of this man, supposedly having reached whatever safety and joy there is in the spirit world, gets the cadet to disobey orders. The teaching of the picture is that the Bible is not true, that there is no Heaven or Hell, and that everybody will live on in a world very much like that pictured by the spiritualists and by many pagans and heathen people. No Christian in the world could endorse that idea of the next world, for it is thoroughly antagonistic to the Bible. Those who are influenced at all by this picture would not want to believe in conversion or regeneration as being necessary to Heaven, and they would not believe in a Bible Hell or in a Bible teaching about the judgment.

5. *Lying is taught as a noble virtue sometimes instead of the deadly sin forbidden in the ten commandments.* The heroine herself, a beautiful and attractive woman, lies in order to steal a plane so she can take a dangerous trip that her sweetheart has been commanded to take. The natural inference is that provided you mean well by it, to lie is all right.

6. *Evolution is clearly inferred in the picture.* Up in Heaven "The General," pictured by Lionel Barrymore, tells the spirit of the hero, pictured by Spencer Tracy, that "since men climbed down out of trees and came out of the caves, they have been dreaming of flying." Anyone influenced by the picture would be somewhat persuaded that originally our ancestors were apes who lived in trees or then half ape and half human creatures who lived in caves, and that the race gradually evolved up to the present human race!

THE MOVIES ARE STILL BAD! Even the best of them are bad. They are made by unChristian, immoral people. They are made with the sole idea of making as much money as possible. They appeal to the basest lusts of men and of young people in order to sell tickets. All of human art and science is combined to make lust appealing, to make drinking popular, to force the world's ungodly standard of morals as the normal one for the young and unsuspecting youth who sees the picture. I find that every indictment I made against commercialized

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God. But in spite of all that God says about it, even multitudes of professing Christians never have yet admitted the fact that everybody is lost until he is born again by the Spirit of God. There are even great denominations that teach that all you have to do is just to bring a child up in the church and he is all right. In spite of the fact that the Bible says we are shapen in iniquity; "behold I was shapen in iniquity; in sin did my mother conceive me" (Ps. 51: 5); in spite of the fact that the Bible says, "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies" (Ps. 58:3); in spite of the fact that the Bible says "in Adam all die" (1 Cor. 15:22), still there are people that believe and teach that you can bring up a child in religion and make a Christian out of him, that they are born little angels. Bless your life, my two were not born little angels. Yours might have been, but mine were not. This foolishness of the psychologists of the last generation, that children are born little angels, and that you must not ever say "no," and that you must not

moving picture industry and the moving picture theater six years ago is still true.

### Why The Baptist Deacon Did Not Object To The Picture

How could a man who claims to be a Christian show such a picture and think it a good picture, healthful and helpful? I called his attention to the objections I have mentioned above. He replied frankly that he saw no harm in the dancing, nor in the love scenes. Smoking did not offend him because he smokes himself. He said he did not drink, but that every other deacon in his church sometimes did. I do not believe that to be true, but it shows his attitude. He is a member of the Masonic lodge. He thinks his pastor is a fanatic. He ran his theater in the evenings in competition with the revival services. The real reason that he did not object to the movies was that he had largely accepted the moral standards of the outside world. His attitude is not a distinctively Christian attitude. And it is important to remember that he makes good money out of the theater and you may be sure he does not want to see the bad features of it. Everywhere I go the devout, soul-winning, spiritually-minded Christians find that the theater is a curse, that it has a constant tendency to break down Christian moral standards, and that Christian people ought to consistently stay away from the theater.

### The Book "What Is Wrong With The Movies"

Here are the chapter headings in the book:

1. The Power of the Movies; What I Will Prove: Why I Quit
2. Movies Are Made By Sinful, Wicked People, Unfit To Be Examples
3. Greed and Notoriety—Sinful Motives of The Movies—Reveal Their Wickedness
4. What Movies Are About: Films Deal Principally In Sex, Crime, and Impure Love Themes
5. The Movies Encourage Crime, Endorse Sin, Teach Lust
6. Physical, Nervous, And Mental Results Caused By Movies
7. Movies Prove A School For Crime: Actually Produce Criminals
8. Movies Break Down Virtue, Inflame Lust, Definitely Cause Sex Delinquency
9. Spiritual Results of the Movies
10. What Should You Do About The Movies?

This book is full of facts and figures that cannot be denied. Many tens of thousands of copies have gone out to the English speaking world in these last six years, and no reputable source has ever publicly denied the conclusions drawn therein.

The price of the book is fifty cents a copy. Please order from The Sword of the Lord Publishers, 145 North Hale Street, Wheaton, Illinois, or from your book dealer. Help warn people with an array of scientific facts and testimonies as to the actual results of the movies in producing criminals, in seducing virtue, in leading to adultery and other sin.

ever say "don't," and that you must not put any restrictions on this little lad but just "let the rosebuds unfold of their own. Yes, they taught it. But you let a few of those little rosebuds unfold of their own accord and you will see what will happen.

Professor Henry Link was one of such teachers. He was head of the Department of Psychology of Chicago University. He taught that nonsense for years, but when a child came into his own home and he reared him according to that standard, he changed his mind. He wrote a book repudiating it all. The title is, "Return to Religion." In that book he treats of that subject and there he says, "We psychologists have been foolish enough to believe that a child is born a little angel, when the truth of the matter is, they are born criminals, every one of them. Every step upward a person takes from the cradle to the grave is by a deliberate effort and is the result of teaching and training. Character is developed by restrictions. And I say, if people only had sense enough to know it, God taught us that in the Book four thousand years ago: that we are born in sin, that the heart of man is deceitful above all things and desperately wicked and that no man can see God unless he is born again. 'Except a man be born again he cannot see the kingdom of God.' (John 3:3).

People are lost! O, I wish we believed it! This world is a condemned world; and I tell you, it is an awful thing to think of being under the condemnation of God.

Did you ever sit in a courtroom and watch a murder trial? Did you ever witness the sentencing of a man to death? I have watched a few but I hope I shall never have to watch another. When I was a high school boy a young man was on trial for murder. I sat day after day in that court room and listened to the evidence that came in. After the witnesses had given their testimony, and the last one had left the stand, I said to a man, "That sounds mighty bad for him." When the testimonies were all in and the lawyers had given their arguments, the judge charged the jury. He said, "This young man is charged with murder in the first degree and the state is asking for the death penalty. If you, gentlemen of the jury, after examining the evidence, decide the young man is guilty, you will bring in your verdict to read like this: 'We the jury find the defendant guilty as charged in the indictment.'" He said, "If the verdict reads like that, it will mean this young man is to hang by the neck until he is dead."

The jury went out and the crowd waited. The courtroom was packed so that there was no standing room. After a while the jury of twelve men came filing back down the aisle of that court room. You could tell from the look on those men's faces that something awful was about to happen. As they silently filed into the jury box and took their places, the judge said, "Have you reached a verdict?" The foreman of the jury, standing up with a piece of paper in his hand started to read; and that man began to tremble from head to foot as though he himself were about to be condemned. The piece of paper in his hand was trembling like a leaf, as with a choked voice, he read, "We, the jury, find the defendant guilty as charged in the indictment."

When he read those words I thought that I would die. Over there by the table with the defense lawyers sat his little, old, gray-haired mother. When the foreman of the jury read those words, that mother jumped up out of her chair and threw both hands up, screamed and fell down in a dead faint. The sister who was sitting in the audience jumped up from her place and ran down the aisle of the courtroom, pulling her hair and screaming at the top of her voice as she ran out of the door. The sheriff of that county walked over to the young man, commanded him to stand up, and snapped some handcuffs on his wrists. I will remember, as long as I live, the way those things sounded when the locks snapped shut. As they marched down the aisle of that courtroom with that young man,

the crowd sat there and wept like broken hearted children. O, my friend, if it is that terrible to see a man receive the sentence of physical death, what must it mean for a soul to hear that awful sentence from the Lord, "Depart from me, ye that work iniquity, I never knew you." Condemned! Condemned! Hear the sentence! Cast him into outer darkness: there shall be weeping and gnashing of teeth;" "He that believeth not is condemned already." Lost! Lost! My friend, that means you if you are without the Lord. That means every person on this earth, I care not how good he may be, I care not how clean, how moral nor how fine he may be; that means every person on earth who is not saved — "he that believeth not is condemned already."

### 2. The Ark Was God's Only Way of Deliverance

Now I want you to see something else about this text. Not only was the ark God's provision for a condemned world, but it was God's *only* provision. Some people have an idea there are a number of ways to be saved. A woman said to me not so long ago, "I think it is just like going to a big city; there are many roads that go up to that city and it does not make any particular difference which road you take; they all lead you to the same

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## COMING: "THE RUIN OF A CHRISTIAN"

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The new volume will be called "The Ruin Of A Christian," from its title sermon. Here are some of the chapters:

"The Ruin Of A Christian" — the tragic story of Lot, his worldliness, powerlessness and ruin.

"Lukewarmness" — the sin that makes God vomit!

"The Curse Of Hidden Sins."

How this stirred the hearts of readers when it was printed in *The Sword of the Lord*! It has been widely used in the editor's revival campaigns.

"The Seven Fold Sin of Not Winning Souls."

"Speak Not Evil One of Another, Brethren."

"God's Slaughter Crew."

"Judge Not."

"Washing Dirty Feet."

"The Sin of Lying."

"Be Ye Not Unequally Yoked Together With Unbelievers." What the Bible says about Christians yoking up with the unconverted in marriage, in the lodges, in churches and denominational programs. A message greatly used of God.

"A New Start."

There are twelve favorite messages in this volume. It will make a book of 185 or 190 big pages. It will be beautifully cloth bound. The Jacket has been drawn by the Christian artist, Mr. U. S. Abell, showing the destruction of Sodom by fire and brimstone from Heaven, Lot and his two daughters fleeing from the ruined city, and Lot's wife turned to a pillar of salt. It will be the kind of book every Christian home needs. It will inspire preachers. It will arouse Christians. It will make soul-winners. It will bring revival, we earnestly believe and trust.

This book has long been in preparation. It has already been set in type and is now being printed. Soon it will be coming out of the bindery, a beautiful book, rich with blessing, for you to read!

Be looking for this book, "The Ruin Of A Christian." Plan now to give copies to many of your friends and pray that revival blessings will come to thousands as they are awakened and aroused to their duty by these Bible messages, hot from the heart of an evangelist.

Have You Lost a Loved One? "Great Questions" answers the BIG QUESTIONS concerning the Great Beyond! Is the future life REAL? Is the Resurrection Body A REAL BODY? Shall we know our loved ones in the future life? etc. This blessed booklet is of vital importance to you, if you've been separated from one who was dear to you. Postpaid, only 5 cents. Free catalogue of 200 Christian Books for every purpose. Gospel Art Shoppe, Dept. 43, Rowan, Iowa

### THE SWORD OF THE LORD

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city." I said, "Lady, you were never more mistaken in your life. Jesus said that there is only one way to eternal life. There are two roads in life—just two. One is the broad road that leads to death; the other is the narrow road that leads to life, and everybody is on one of these two roads."

A lot of people think it does not make any difference what you believe just so you are sincere. But God has not promised to save anybody on his sincerity. God promised to save souls only upon the merit of the shed blood of Jesus Christ. Just one way. I want you to see that tonight. Everybody outside of that ark perished. Not a single one, not a single one, not even an animal, not a creeping thing, not a bird, not a living thing that had breath was left upon the face of the earth. The only life that survived was on the inside of the ark. There were, no doubt, many good people on the outside. There were many children on the outside. There were splendid mothers on the outside, but it made no difference who they were nor what they were—everyone outside that ark perished. Just as certainly as this Book is the Word of God, just as surely as Jesus Christ is the Son of God, just that surely everyone outside of Christ is going to Hell. There is no subject in the Bible, no one thing in the Book that God has labored more diligently, more persistently to press home to the hearts of men than the fact that there is just one way to be saved.

When Adam and Eve sinned and God came down into the garden, God did not say to them, "If you will be good, and behave yourselves, and treat each other right, and not do this any more, and live like you ought, be good citizens and keep the Golden Rule, you will be all right." No, God held out just one hope. The first thing you hear from God is judgment. And then God held out just one hope. God said, "the seed of the woman," that is your hope. And then God gave one of the most beautiful and impressive illustrations of salvation that you will find in all the Bible. Adam and Eve had tried to make garments to clothe their nakedness with their own hands when they saw they were naked. That represents man's effort to cover his sin with the works of his own hands, man's effort to provide a clothing of righteousness in which he can stand before God. No doubt when Adam and Eve finished those garments they were well pleased with them. Don't think they could not make a real dress; because there never were two people who ever lived on this earth with the ability of these two people. Adam had so much ability that when God brought before him all the animals of the world, Adam called them by name one after another just as fast as God could bring them before him. They had ability. They did their best to make dresses for themselves and I can imagine when they had finished them, Adam looked Eve over and said, "Say, Eve, you look swell," and Eve walked up and down so Adam could get a good look. He said, "That is stunning and fine." And she looked at him and said, "Why, Adam, you are perfectly handsome in your new outfit." They were well pleased and happy over their work until God came on the scene. When God appears on the scene we see them immediately hiding themselves behind the trees of the garden, because they realized now what they had done. They had not covered their sin from God. O, yes, the clothes looked mighty good to them; and man's morality still looks mighty good to him. His good works still look mighty fine to him and please his vanity, but when he stands before God, he is

going to realize that he is a naked soul. God called Adam out from his hiding place and Adam said, "We were naked." "Why, I thought you had just made you some garments and put them on." "Yes, but when we stand in the presence of God's holiness, we realize that our efforts have not covered our sins."

Then what does God do? I want you to see, this—God, with His own hands, killed some of the animals of the garden that He Himself had made. When God took the animals and slew them with His own hands, and shed the innocent blood, He was teaching Adam that there is no atonement for man's sin except through a substitute which must die in his stead. There is no remission without shedding of blood.

And then, God did not say to Adam, "Now Adam, you take the animals' skins, and you and Eve make garments for yourselves." Had you ever thought about that? Neither did God say, "Help me make the garments." Men say, "God will do part of it and we will do part of it." But now watch; God does not say, "Now you take those skins and make your own garments." God took His own hands and removed the skins from the animals which he had made and which He had slain. And then He did not offer the skins to Adam and Eve and say, "Make you some garments;" but God took the skins Himself, and with His own hands God sewed every stitch; and when the garments were finished, God gave them to those two sinners, completed, and they were clothed and their nakedness was covered.

Brother, that is salvation in a nutshell. We all must stand before God. The believer in Christ will stand before God clothed in the righteousness of Jesus Christ. I do not have a thing in the world to do with it, not a thing but to receive it after He has finished it.

Here is another illustration from God's Word. In that awful night of the Passover in Egypt there was just one escape—just one. God told Moses to tell the children of Israel to take a lamb and slay it and put the blood on the lintels, and on the doorposts of their houses and said, "And the blood shall be for you a token upon the houses where you are; and when I see the blood, I will pass over you." (Ex. 12:13).

But somebody might have said, "I don't like blood, I don't like the idea of smearing blood up over the door and on the side posts of my house—I don't like it. And anyhow, it seems like foolishness to me." Listen: I care not what they might have done to those lintels and doorposts; they might have overlaid them with gold and set them with rubies and diamonds and decked them with lilies of the valley or the roses of Sharon—I care not what they might have done to them, if there was no blood, there was death. Just one way: "When I see the blood,"—not when I see how good those people are that are back there in the house, not when I see how wonderfully they have lived and what fine characters they are, but "when I see the blood, I will pass over you."

When Israel was bitten by the fiery serpents in the wilderness, everyone, regardless of age, regardless of character, regardless of anything—everyone that was bitten by the serpent died. They came to Moses and said, "We have sinned, pray for us," and Moses went to God for them, and God said, "Make thee a fiery serpent and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." (Num. 21:8). They might have done anything else besides look at the serpent, and certainly many of them did. Can't you

see them frantically getting remedies and putting on those remedies? Everybody who comes along has a different remedy. Here is a fellow who says, "You talk to me about looking at a serpent on a pole. I am going to use grandma's liniment. It has never failed. It is a sure cure." Brother, listen: you had better listen to God and let grandma's liniment alone. I care not what you use, or how much you use, or how earnestly you use it, you had better look at the serpent on the pole or you are going to die. There is just one remedy, just one way.

When Joshua and Israel conquered Jericho, that day when they marched around her walls and the walls fell down and they walked in and laid waste that city, when night came there was just one house standing. There was a red rope hanging out of the window of that house, which is another symbol of the blood of Jesus Christ. Look who was behind that rope. The best woman in Jericho? Not on your life. She was a harlot, the sorriest woman who ever walked the streets of Jericho—a public harlot. But her house was the only one that was left standing. Why did God choose Rahab the harlot that day? I will tell you; to teach us once and for all that it is not by our merit that the grace of God is extended, that it is not upon the basis of our character. He chose a woman without any character. God said, "Get behind that red rope and stay there;" and she believed Him, and by faith, says the eleventh chapter of Hebrews, she perished not. Just one way, that is all.

Jesus said, "I am the way." He did not say, "I am a way." He said, "I am the way." He did not even say "I am a good way," or "a beautiful way," or "I am the best way," or "I am the safest way." Jesus said, "I am the way." And then, knowing how men would listen to the devil and let the devil deceive them in spite of what God had said. Jesus said, "No man cometh to the father but by me." Again, in the tenth chapter of John, Jesus said, "I am the door of the sheep." He did not say, "a door;" He said, "the door," the definite article. Then again, knowing how men would listen to the devil's lies, Jesus said, "He that climbs up any other way is a thief and a robber."

I read the story sometime ago of Daniel Currie, a western cattle man. In the last days of his life he was a great Christian. He had had a Christian wife all through the years. He was a fine moral man before he was saved, liberal with his money, an honest, upright gentleman, but unsaved. When his wife used to pray for his salvation he would laugh at her. He would tell her, "You had better be praying for some of these sinners, I am all right." He gave money to the church to which his wife belonged; he gave money to the poor; he was doing a lot of good things as he went along the road of life, but his wife kept praying for his salvation. One night, Daniel Currie said, "Along in the wee hours of the night I saw a vision. I saw myself trying to climb up to Heaven. I was making the ladder with my good works, and every time I gave some money to the church or helped a poor struggler along the way, I would place

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another rung in the ladder and would climb up a little higher. I would do something else good and climb up a little higher still. It seemed that just one more rung in the ladder was all I needed. There was the ledge of the Holy City. And so I gave some more money to the church and when I did, the rung slipped into place. I climbed up and got hold of the ledge and pulled myself up. I said, "Who said I could not do it? Well, here I am. I made it." But, when I was straightened up, there was a Man standing facing me and on his head was a crown of thorns. His arms were outstretched in the shape of a cross; I saw the nail prints in His hands, and heard Him say, "Daniel Currie, I am the door of the sheepfold; he that climbeth up any other way is a thief and a robber." I awoke with a start. The dream was so real that I knew God was speaking to my heart. I woke my wife and I said, "Sweetheart, get out of bed and pray for me." She said, "Pray for you! Why, you have been telling me all these years I had better pray for somebody who was lost. What is the matter?" I said, "Sweetheart, this thing has got mighty serious with me. There is no time for jesting." I told her what God had showed me; and I said, "Get out of bed and on your knees with me right now. I want to settle this right now." And on his knees there in his home, past the midnight hour, that moral man said, "I opened the door of my heart to Jesus. God showed me there was but one way—just one way."

## GOD'S MEANING

(Continued from page one)

ah's stole many chickens, and ah done lied, but ah never done lost mah religion." We have very inferior ideas of goodness, so that when we affirm that God is good the statement may not mean very much. One day a rich young man approached our Lord in the highway, greeting him with the words: "Good Master," to which Christ replied, "Why callest thou me good? None is good save One, even God." It was a gentle warning to this young man not to use lightly or carelessly the word "good." Goodness in its perfect and absolute sense is something that belongs only to God. All goodness on earth is but relative. Some folks are better than others, but there is none good. In Romans 3:12 we are told, "There is none that doeth good, not so much as one." Goodness in God's sight is something far removed from goodness as men and women ordinarily understand the word. Goodness exists for us because of our imperfect and defective standards.

God is good, and goodness directs and determines God's activity. It determines the object He has in mind for us—"God meant it for good." The Lord Jesus once said, "If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Do you get the force of the argument? It is this: If folks who are sinful and unholy desire to give good things to their offspring, how much more must God, who is infinitely and perfectly good desire the best things for His own. For this reason we read in Romans 8:28, "We know that to them that love God all things work together for GOOD." God can have no other object in view than that which is in keeping with His holy nature. Things must work together for good. Again, in Romans 12:2 we are urged to "prove what is the GOOD and acceptable and perfect will of God." God's will is always and ever, only good. For that reason we are counseled to pray, "Thy will be done." When this is realized, we are conscious of life at its highest and best. And yet, is it not a fact that many folks fancy their own will is better? To some, doing God's will is anything but lovely. Here crops out the insanity of sin. Sin prefers its own inferior and unholy preferences, fancying them to be much better than what God would provide. It is through experiences in walking with God that the goodness of His will is demonstrated to our own hearts.

"God meant it for good"—What a philosophy of life this! How glorious to understand God's meanings; to see what God is about and what He purposes for us! I wish young people today believed this. They would be saved from many a tragic step. Satan delights to misrepresent God's desire and purpose. He triumphs when he can persuade us to believe that God's will means frustration and a narrowing existence. Joseph knew better, and a multitude of believers in the world of our day know better. They see clearly just what God means. "God meant it for good."

## 2. GOD'S MEANINGS OFTEN TRAVEL OVER STRANGE PATHS

This is why we are so slow to discover them. They are disguised in strange and foreboding circumstances. Joseph's life is an outstanding illustration of this. According to the context, Joseph's father had just died. Following his death Joseph's brothers sent a message to him asking for forgiveness, and expressing the fear that now the father was dead Joseph might try to get even with them for their sin against him in other years. This was an entirely unwarranted feeling. He had forgiven them long ago; had succored and provided for them many years; and now they open up the old grievance. You see, their request was a reflection of their unforgiveness. (Continued on page four)

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## Comfort For Mother of Slain Soldier

(Continued from page one)

rest our hearts in peace, knowing we shall meet him in Heaven. I hope you have never lost a dearly loved child, but if you ever have, then you know what a severe blow it is.

"But of all the millions who have died and who will die, the uncounted myriads, you seem to be sure that God knows all about all of them.

"Of course we believe so, too, when we are calm enough, and sane enough, to think straight, but it is so hard to have a lovely, innocent, sheltered boy die in war.

"Our boy was always so protected, so sheltered, we never even took him to a funeral for fear it would leave a sad impression, and what horrible things do you suppose he had to see and hear every day of the seven weeks he was in Italy.

"He was killed at Cassino, on January 28 — my 49th birthday. My poor boy.

"But he was such a good boy, and I am sure his precious soul is safe in Heaven, now, and he will never have to fight and die again. It is all over for him, and he is at peace. We ought to be glad, hadn't we? We ought to rejoice, but we are, after all, only human, and we are crushed and heartbroken to think of our dear boy dying so far away, all alone, no prayers, no loving hands to hold his dying hands as he passed into eternity. I could stand it better if we could have been with him.

"But your book gave us such consolation and I want you to know it.

"I wish the Lord would come soon, today, and take His own to be with Him. That would be wonderful. If you have time could you write me a letter? Will you pray that God will soon take my dear husband and I to be with our darling child? We miss him so.

"Sincerely your friend,  
"Mrs. L. W."

### Some Suggestions For Comfort

Here is my answer to the mother who lost her boy:

"Dear Mrs. W—:

"Your letter of July 6 I have before me. My heart is deeply moved, and I think in some sense I have learned to weep with those that weep. As Jesus stood by the grave of Lazarus and wept, joining in the grief of Mary and Martha, so I take the hands of all the sorrowing I can reach and grieve with them in their sorrow. This morning as I saw newspaper accounts of a great advance of our armies in Normandy, I was so glad; and then I felt I must pray for God's comfort on mothers and wives and fathers and other loved ones at home.

"I have a very serious word of comfort for you, and I hope you will read what I have to say prayerfully and with an open heart.

"First of all, you grieve that your boy had to see the sights and hear the sounds of war, and know the wickedness abroad in the world. But, dear friend, if your boy was a Christian, you may be sure that God's grace was sufficient for him. Mothers are tender, and would shield their children from all the hardships of the world. But that is not God's way; nor is it the good way. Children

should be shielded the best we can, but men must carry a man's burden, and if he had a good strong character and knew the Lord and maintained fellowship with Him, then nothing in army life could take away the peace of his heart. "Thanks be unto God who giveth us the victory through Jesus Christ our Lord" (1 Cor. 15:57). You could not be with your boy, but God was with him.

"Second, you think it sad that such a young boy, so strong, so noble, should die. But consider: do you really believe that earth is better than Heaven? Do you really believe that Heaven is only for old people, tired and worn out and sick, and that youth and beauty would enjoy better this world? Shame upon us, that we often feel that that is true. It is not true. Surely God wants some of the young and fair in Heaven. And of little children Jesus said, "Of such is the kingdom of heaven." Heaven will have more young people than old, and if your boy had trusted Christ as his Saviour, then the day he died was the gladdest day of his life, the most fortunate. And he now knows, as Paul did, that "to die is gain," and that "to depart and be with Christ... is far better" (Phil. 1:21, 23).

"Third, I want you to realize that your boy gave his life as a minister of God, in putting down sin and crime. Think of the millions of innocent civilians who have been slain, think of the millions of little children starved, of the raping of girls, the horrible enslavement of nations. The death of your boy was a triumphant death in a good cause, a glorious cause, a godly cause. Read the first few verses in the thirteenth chapter of Romans and you will see that your boy, serving his nation, bore the sword as God's minister, an avenger to execute wrath on the wicked. I was in the Army during the first world war. After prayerfully studying the Scriptures, I went in with some fear and trembling but with a holy zeal. I have no boy to give in this war, though I have five nephews in the service. I want you to feel that God allowed you to make a sacrifice which pleased Him, for the liberty and protection of the down-trodden and oppressed, and to bring God's judgment on sin. I want you to think that millions of little boys and girls in America can have peace and joy and happiness and an opportunity which otherwise they surely would not have had, but for the death of your boy and others like him. They paid a great price, but they will be blessed by a whole generation of millions of people made free by their blood. Patriotism, in this case, is good Christianity. Your boy did not die in shame. He gave himself, and you gave him, in a great cause. Let God comfort your heart in that.

"Fourth, God wants you to be so perfectly resigned to His will that you will not sorrow as those who have no hope. Certainly you will miss your boy. Sometimes you will weep. But you have glorious consolation. (a) You may look forward for Jesus to come. It may be today. (b) If Christ does not come soon, then in the normal course of affairs, you will see your boy. (c) And even more important, God has left you here to do a good work. For you to fret at His will would grieve God. Be patient, dear sister, until the coming of the Lord. Leave the matter of when you will go home in the hands of an all-wise and loving Father.

"God has given you many good things. He gave you a lovely son to rejoice your heart. And shall not God sometimes give us sorrow as well as joy? If we can trust God in times of blessing, cannot we trust Him also in times of grief? Remember His blessed promise in Romans 8:28, that "all things work together for good to them that love God, to them who are called according to his purpose." "Oh, rest upon the love of God! Depend upon His sweet promises! You do not see the end now, but when you do, you will see that "the Lord is pitiful and of tender mercy," as He showed in the case of Job. You will see that God always does right. His love is so great, His wisdom so infinite, you must rest your tired head and your sore heart in His hands. Then one day you will praise the

## GOD'S MEANING

(Continued from page three)

ing hearts. They assumed Joseph was like themselves. How this hurt him! We are told that he wept. Those tears must have been caused by the fact that they did not fully believe him and trust him. How many of God's dear children do the same thing. They keep coming to God for forgiveness again and again, and yet are never quite sure of it. In I John 1:9 God says, "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." And even in the face of this clear and unmistakable word they keep on begging as if God had never made this promise. All the while God's heart is full of forgiveness. How we torture our hearts by unbelief!

This strange and unnecessary request from his brethren made it necessary for Joseph to deal with the situation. He assures them that while they meant what they did against him for evil, God meant it for good. They had hated him and sold him into slavery. One could easily see what they meant, but it was not so easy to see what God meant. It took time for God's meaning to become clear. Yet, all the while God meant it for good. For a time God's meaning was shrouded in mystery, but eventually it became as clear and intelligible as God could make it. Centuries later, when the New Testament Joseph came—came with love and goodness in His heart; came on a redeeming mission—He, too, was hated, falsified, and persecuted, and finally nailed to a tree. Men plainly meant it for evil, but "God meant it for good."

God meant it for your salvation and mine. God meant it for the everlasting glory of His grace. Men meant one thing, God meant another. You will recall that in the third chapter of Acts Peter said to the crowd that gathered around him following the healing of the lame man, "Ye denied the holy and righteous One, and asked for a murderer to be granted unto you and you killed the prince of life." And he continues, "And now, brethren, I know that in ignorance ye did it, as did also your rulers." On the human side there was culpability and guilt in their attitude toward the Son of God. But in spite of this Peter declares that He was "delivered up by the determinate counsel and foreknowledge of God." Yes, although evil hands nailed the Prince of Glory to the tree, God meant it for good. Even what men do in ignorance and in wilful rebellion, God is able to make work out for good. We see persecution flaring up in Jerusalem against the infant church, and angry enemies thought to put it out of business and destroy it; they drove the Christians out of the city and from their homes. They meant it for evil but God meant it for good. That which men hoped would crush this new movement only prospered and expanded it. Being driven out, these firebrands of the Christian faith carried the light and warmth of God's truth to adjacent provinces, and thus began the trek which took it to the very circumference of the Roman Empire. As these innocent and guiltless Christians were being driven from their firesides, it was difficult to see any good in the procedure, but that God meant it for good has become evident to every succeeding generation.

Yes, God's meanings often come to us in strange garb. That is why we fail to recognize them. We see the intentions and purposes of evil men, but fail to grasp the intentions and purposes of God. Certain it is in the experience of the saints that some of the greatest blessings come to them through tough situations and trying adversities.

And many a rapturous minstrel  
Among those sons of light  
Will say of his sweetest music,  
"I learned it in the night."

Lord gloriously for His dealings,  
which once seemed so hard!

"I am glad to have your letter. Feel free to write me again if I can be of comfort or help.

"I am so glad the little book, BIBLE FACTS ABOUT HEAVEN has been a blessing to you. We have printed 114,000 copies. Oh, if we could only get one into the home of every bereaved family! "In the Saviour's dear name, yours,  
"JOHN R. RICE"

And many a rolling anthem  
That fills the Father's home  
Sobbed out its first rehearsal  
In the shade of a darkened room.

I recently heard of a man who said to a fellow Christian, "Brother, pray for me that I shall have patience." And the brother replied, "All right, I'll pray for the Lord to send you tribulation." But the other said, "Oh, no, that is not what I asked you to pray for, but for patience." "But," said the discerning brother, "God says, 'Tribulation worketh patience.' If you want patience, tribulation will do the work."

It is said that the first spring in England after the German bombing raids brought a great surprise. The falling bombs had opened up great cavities in the earth and brought to the surface seeds of some 95 types of flowers and plants unknown before. The plants had been found in holes where the nitrates from burning bombs had enriched the soil. Bombs prepared the way for flowers. What a strange way to realize beauty! So out of the welter and wear and strain of life God is able to bring good—definite and everlasting good. "God meant it for good."

### 3. GOD'S MEANINGS WILL ULTIMATELY BE MADE CLEAR

It may take time to grasp the divine intention. It does not always appear on the surface or at once. Joseph had to wait many years. As he trudged the many weary miles down to Egypt it certainly was not clear; as the temptress falsely accused him, it was difficult to understand; as the officers of the law took him to prison, things seemed to be going from bad to worse. Many weary weeks and months passed by, and how slowly they passed! There was plenty of opportunity to wonder and doubt, but at length, in one day, the meaning became clear—"God meant it for good."

The fact is that God's ways are deep and high. The Apostle Paul said, "His ways are past finding out." And Isaiah exclaims, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts, than your thoughts." For this very reason we must be patient in this world of illusions and misunderstanding. We have need of discipline and stern dealings at times. In Hebrews 12 we are told, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This chastening while necessary, is frequently misunderstood, and its meaning is not recognized. In a later word the writer to the Hebrews adds, "All chastening seemeth for the present to be not joyous but grievous, yet AFTERWARD it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." Yes, it is in the "afterward" that the meaning and purpose of God become clear. At the time, disciplinary circumstances tend to becloud our vision and blur our understanding, but in the end God's design stands out.

Out of this meditation comes this fact: WHEN YOU CANNOT GRASP GOD'S MEANING, TRUST HIM. We can trust when we cannot understand. This brings to mind the word of Christ to His own on the night of the betrayal. Knowing that on the morrow His crucifixion would plunge His fol-



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lowers into darkness, confusion and dilemma. He said, "Let not your heart be troubled; BELIEVE in God, BELIEVE also in me." In just a few hours, events would usher them into a seemingly topsy-turvy world. They simply could not understand how the Lord of Glory could ever hang upon a tree, but they could trust even when they could not comprehend. If God is good, and means good, then you can trust Him even when the way is dark.

One Sunday morning after the service, a brother came to me saying, "I am in the dark. What shall I do? I pray but there seems to be no light on the situation. I cannot understand." Just a short time before this I had been reading Isaiah 50:10, and said to him, "I have your answer." We sat down and read this word together: "Who is among you that feareth Jehovah, that obeyeth the voice of his servant? He that walketh in darkness and hath no light, let him trust in the name of Jehovah, and rely upon his God." He said, "I never knew there was such a verse in the Bible, but I believe it is God's message for me at this moment."

There undoubtedly will be moments in our experience when we shall be called upon to walk in darkness. We may not be able to understand the peculiar situations which arise in our lives. In those hours let us take the sound and sane advice of the Prophet and trust in the name of Jehovah, and rely upon God. There are some who according to the next verse try to kindle a fire of their own and walk in the light of the firebrands of human making, but these, as Isaiah points out, "shall lie down in sorrow." Be assured of one thing—God is good. God means good for you. However tangled the way may seem, at length He will make it plain. Whatever happens, hold fast to this word—"God meant it for good." "Rest in Jehovah and wait patiently for him." (Ps. 37:7)

Until I learned to trust  
I never learned to pray;  
And I did not learn to fully trust  
Till sorrows came my way.

Until I felt my weakness  
His strength I never knew;  
Nor dreamed 'til I was stricken  
That He could see me through.

Who deepest drinks of sorrow  
Drinks deepest, too, of grace;  
He sends the storm so He Himself  
Can be our hiding place.

His heart, that seeks our highest  
GOOD  
Knows well when things annoy;  
We would not long for heaven  
If earth held only joy.

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